

PR 1647

.A5 H6

Copy 1

YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XXI

THE

ELENE OF CYNEWULF

TRANSLATED INTO ENGLISH PROSE

BY

LUCIUS HUDSON HOLT

PORTER FELLOW IN ENGLISH IN YALE UNIVERSITY



NEW YORK

HENRY HOLT AND COMPANY

1904



YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XXI

THE  
ELENNE OF CYNEWULF

TRANSLATED INTO ENGLISH PROSE

BY

LUCIUS HUDSON HOLT

PORTER FELLOW IN ENGLISH IN YALE UNIVERSITY



NEW YORK  
HENRY HOLT AND COMPANY

1904

PR 1647  
ASH6

67640  
05-







## PREFACE

This translation was made from the edition of the *Elene* issued by Charles W. Kent in 1889 (Ginn & Co., Boston). His text is 'that of Zupitza's second edition, carefully compared with Wülker's edition and Zupitza's third edition, in which the results of Napier's collation are contained.'

The aim of this translation is to give an accurate and readable modern English prose rendering of the Old English poetry. The translation of Richard Francis Weymouth, entitled *A Literal Translation of Cynewulf's Elene*, has been at hand, but I owe it practically nothing in this work. While I trust that my rendering has not departed so far from the text that it will be valueless to the student, yet at places it will be found that I have to some extent expanded or contracted the literal translation in the hope of benefiting the modern English version.

My thanks are due to Dr. Robert K. Root and Dr. Chauncey B. Tinker of Yale University, and to Dr. Charles H. Whitman of Lehigh University, for examining part of the work in manuscript, and to Dr. Albert S. Cook of Yale University for a careful reading of the proof.

LUCIUS HUDSON HOLT.

NEW HAVEN,  
January 1, 1904.





# ELENE

---

## I. THE EMPEROR CONSTANTINE.

There had passed in the turn of years, as men mark the tale of time, two hundred and thirty and three winters over the world since the Lord God, the Glory of kings and Light of the faithful, was born on earth in human guise; and it was the sixth 5 year of the reign of Constantine since he was raised in the realm of the Romans to lead their army, a prince of battles. He was a bulwark to his people, 10 valiant with the shield, and gracious to his heroes; and the prince's realm waxed great beneath the heavens. He was a just king, a war-lord of men. God strengthened him with majesty and might till 15 he became a joy to many men throughout the world, an avenger for his people when he raised aloft his spear against their foes.

## 2. THE WAR WITH THE BARBARIANS.

And battle was brought on him, the tumult of strife. The people of the Huns and famous Goths 20 gathered a host together; and the Franks and Hugas marched forth, men fierce in fight and ripe for war. The spears and woven mail-coats glittered, as with shouts and clash of shields they lifted up on high the standard of battle. Openly 25 the fighters gathered all together, and the throng marched forth. The wolf in the wood howled his

war-song, and hid not his secret hopes of carnage;  
30 and at the rear of the foe the dewy-feathered eagle  
shrieked his note on high.

A mighty host hastened to war through the cities,  
gleaned from all the men the Hunnish king could  
summon from the near-lying towns. A vast army  
35 sallied forth—bands of picked horsemen strength-  
ened the force of the foot-soldiers—until within a  
foreign land upon the bank of the Danube these  
stout-souled brandishers of the spear pitched their  
camp near the water's flow, amid the tumult of the  
40 army. They longed to overrun the realm of the  
Romans, and lay it waste with their hordes.

Then were the dwellers in the cities aware of the  
Huns' coming. And the emperor straightway bade  
summon with the greatest speed by dispatch of the  
arrow his heroes to war against the foes; bade lead  
45 out to battle the warriors beneath the heavens.  
Their hearts inspired by victory, the Roman heroes  
were soon girt with weapons for the fight, though  
they had a lesser host for battle than circled about  
50 the proud king of the Huns. Then the shields  
rang, the wood of war clashed; the king with the  
host, his army, marched forth to strife, and over  
their heads the raven wailed, dark, and thirsting for  
the slaughter. The army was moving—trumpeters  
leaped, heralds shouted commands, and horses  
55 stamped the earth. Hastily the multitude enranked  
itself for strife.

But the king was fear-smitten, awed with terror,  
as he looked upon the hostile host, the army of the  
Huns and Goths, that upon the river's bank at the  
60 boundary of the Roman realm was massing its  
strength, an uncounted multitude. The king of the

Romans suffered bitter grief of soul, and hoped not for his kingdom because of his small host; he had too few warriors, trusty thanes, to encounter the overnight of brave men in battle. 65

### 3. THE DREAM.

The army encamped near at hand beside the river, nobles about their prince, for the space of a single night after they first beheld the course of their foes. Then unto the emperor himself in his sleep, as he 70 slumbered among his retinue, was disclosed the marvel of a dream, shown unto him with soul uplifted in the hope of victory. Him thought there appeared before him in the form of a man a certain warrior, radiant, resplendent, brilliant, more glorious than he ever beheld 'neath the heavens, before or since. Then, dight with his 75 boar-crested helmet, he started up from slumber, and straightway the messenger, a bright herald of glory, spake unto him and called him by his name, while the veil of night parted asunder: 'O Constantine, the King of angels, Wielder of fates and Lord of hosts, hath commanded to offer thee a 80 covenant. Fear thou not, though foreign peoples threaten thee with terror and bitter strife. Look to heaven, unto the Lord of glory. There shalt thou find aid and the token of victory.' 85

He was soon ready at the holy one's behest; he opened wide the secret places of his heart; he gazed on high, as the messenger, faithful weaver of peace, had bidden him. Over the roof of clouds he saw the beauteous tree of glory, gleaming with treasure and decked with gold—and the gems shone 90

brightly. The shining tree was inscribed with letters of brilliance and light: 'By this sign thou shalt overcome the foe in the dread peril; by this thou shalt stay the hated host.'

95 Then the light vanished, ascended up on high, and together with it the messenger, unto the throng of the pure ones. And the king, the leader of men, was the blither and the freer from grief in his heart by reason of that fair vision.

#### 4. THE BATTLE.

Then Constantine, bulwark of heroes and giver  
100 of gifts, battle-prince of armies and glorious king, bade fashion with greatest haste a token like unto that sign he had seen, which had been disclosed before him in the heavens, the cross of Christ.

105 And at dawn, with the first gleam of day, he bade rouse the warriors and make ready for the stress of fight, lift up the emblem of battle, take the holy tree before them, and bear the sign of God into the press of their foes.

110 The trumpets rang loud at the army's front. The raven rejoiced at the move; the dewy-feathered eagle scanned the march, the strife of battle-heated men; and the wolf, fellow of the forest, raised his song. Rife was the dread terror of battle.

Then there was the clash of shields and the shock  
115 of men, the bitter hand-to-hand struggle and the slaughter of hosts, when once they had passed within an arrow's flight. On the fated folk dire enemies hurled a shower of darts, and with might of arm sent their spears, biting battle-adders, over the yellow  
120 shields into the midst of their foes. But with

courage undaunted the other host advanced; from time to time they surged forward, broke the rampart of shields, thrust their swords between, and sternly kept their way.

Then was the standard, the token, raised before the armies, and they chanted the victors' song. Over the field of battle gleamed spears and helmets of gold. The pagan host was conquered; in merciless strife they fell. As the king of the Romans, dauntless in battle, bade raise that holy tree, the peoples of the Huns straight fled away, and their warriors were scattered far and wide. Some 130 perished in the fight, some saved themselves hardly on the march, some, with life half-ebbed, fled to fastnesses and nursed their strength behind barren rocks, some seized the land near the Danube, and 135 some were finally drowned in the river's current. Then was the army of valiant heroes rejoiced, and from break of day until eve they followed hard upon the foreign foe, while the spears flew, biting 140 battle-adders. The horde of hated shield-bearers was lessened; but few of the army of Huns returned thence home again.

Then was manifest from that day's deed that the King Almighty gave unto Constantine victory, 145 glorious honor, and a realm beneath the heavens, through his holy rood. And he, renowned in battle, a bulwark of armies, returned thence home again when the war was decided, exulting in his spoil. Famed in the fight, a defense for heroes, the 150 king came with a throng of thanes to visit his cities and stud his shield with jewels.

## 5. THE ASSEMBLY.

Then the Lord of men straight summoned the wisest to council, those who had pondered the craft  
155 of wisdom in writings of old and held nobly to the rede of scholars. And the prince of the people, victory-inspired king, asked through the vast assembly if there were any man there could tell and declare  
160 unto him truly who the god was, giver of good gifts, 'whose sign this was which appeared unto me so bright, the most gleaming of tokens, saved my people, and gave unto me glory and war-speed  
165 against my foes through the holy tree.'

But no one of them could give him any answer in return, nor knew they full well what to say about the victor-tree. Then spake the wisest before the  
170 multitudes, and said that it was a sign from the King of heaven, and of that there could be no doubt.

## 6. THE CONVERSION OF CONSTANTINE.

But they who had learned the truth, who were taught through baptism, were joyful in soul, and  
175 their hearts were light that they might declare before the emperor the grace of the gospel: how the Saviour of souls, revered in threefold majesty, was born; how God's own Son was hung upon the cross  
180 in bitter agony before the multitudes; how He freed the children of men and souls of the careworn from the snares of devils, and gave unto them grace through the very thing that had been disclosed to his own sight as a sign of victory against the on-  
185 rush of foes; and how on the third day the Glory of men and Lord of all mankind rose from the tomb and from death, and ascended into heaven.

Men wise in the mystic things of the Spirit thus said unto the victory-inspired monarch as they had 190 learned from Silvester. And at their hands the prince of the people received baptism, and held to the faith according to the will of the Lord from that time forth throughout the length of his days.

Then was the giver of gifts content, the king stern in battle; a new joy was come into his heart. 195 The Lord of the kingdom of heaven was his greatest solace and his highest hope. Through the grace of the Spirit he began zealously to show forth the law of the Lord both day and night, and this ruler of men devoted himself, far-famed and weariless, 200 unto the service of God. Then the prince, bulwark of peoples, brave in battle and bold with the spear, found in the books of God with the aid of his teachers that country where, amid the shouts of multitudes, the Ruler of the heavens was crucified upon 205 the cross through sinful hate; even as the ancient enemy with lying craft led astray the people, deceived the race of the Jews, until they crucified God himself, the Lord of hosts; wherefore they shall 210 suffer a direful curse in misery through a long-enduring life.

#### 7. THE JOURNEY OF ELENE.

Then was the laud of Christ in the heart of the emperor, and he was ever mindful of that glorious tree. And he bade his mother fare unto the Jews upon a journey with a throng of people, and zeal- 215 ously with her band of heroes to seek where the holy tree of glory, the rood of the King, was hid beneath the earth.

220 Nor would Elene slight such a journey, nor be  
heedless of the word of the prince her son; but  
the woman was soon ready for the welcome way,  
as the bulwark of heroes and mail-clad warriors  
225 had bidden her. And thereupon throngs of nobles  
made ready for the voyage over the ocean. The  
ships stood ready by the shores of the sea, bound  
ocean-coursers resting on the deep.

And the journey of the queen was plainly mani-  
230 fest when she sought the swell of the ocean with  
her company; many a noble stood there, near to  
the water's edge, and from time to time crowds of  
men pressed across the way.

Then they loaded the ships with battle-dress,  
235 shields and spears; mail-clad warriors and men and  
women embarked thereon. And they let the steep  
ocean-speeders course over the foamy deep; often  
the hull bore the shock of the billows on the ocean-  
240 way, and the sea raised her song. Never heard  
I before nor since of woman leading a fairer force  
upon the paths of the ocean, the streams of the deep.  
There one might see, if he beheld that voyage, ships  
245 cleave the watery way and haste beneath swelling  
sails, sea-coursers leap, and wave-floaters speed ahead.  
The proud warriors were glad; the queen rejoiced  
in the journey.

When the ring-prowed ships had reached their  
250 harbor in the land of the Greeks over the fastness  
of flood, they left their vessels, their olden water-  
homes, lashed by the sea, bound with anchors, to  
await upon the surging deep the fate of the men,  
255 when the warrior queen with her band of heroes  
should again seek the eastern ways. Many a  
woven corselet, trusty sword, and glittering battle-



sark, many a helmet and glorious boar-crest, were there to be seen among the warriors. The spear-<sup>260</sup> men, heroes about their queen, were eager for the march. The brave fighters, heralds of the emperor, warriors clad in armor, went forth rejoicing into the land of the Greeks. Many a gold-set jewel, the gift of their prince, was to be seen there among the company. <sup>265</sup>

But the blessed Elene, zealous and earnest of purpose, was mindful of her lord's will that over fields of battle she should seek the land of the Jews with her trusty band of shield-bearers, her company of <sup>270</sup> spearmen; and so it befell within a little space thereafter that the multitude of men, heroes famed in war and chieftains of spear-renown, entered into the city of Jerusalem in a vast throng with the noble queen. <sup>275</sup>

#### 8. THE COUNCILS OF THE JEWS.

Then she bade summon the wisest of the dwellers in the cities among the Jews, far and wide, each man of them, to come unto a council for deliberation, those who knew how to expound justly and fully the hidden things of God. And there was <sup>280</sup> gathered together from far ways no small multitude of those who could expound the law of Moses. They were in number three thousand men, chosen <sup>285</sup> for teaching.

Then the well-belovèd woman spake unto the men of the Hebrews in these words:—'This have I learned well by the mystic sayings of prophets in the books of God, that in days of yore ye were <sup>290</sup> dear unto the King of glory, loved of the Lord

and strong in his service. And lo! ye of this knowledge unwisely and perversely cast Him forth when ye cursed Him who thought to loose you from  
295 your curse, your torture of fire, your servile bondage, through the might of His glory. Foully ye spat upon the face of Him who by his noble spittle  
300 wrought anew the light of your eyes, the cure of your blindness, and saved you oft from the unclean spirits of devils. Ye doomed Him to death who among a multitude of men roused from death itself  
305 unto their former life a number of your own race. Ye blind of soul, thus have ye confounded false with sooth, light with darkness, hate with reverence, and have woven a crime from your evil thoughts. Therefore doth this curse weigh you down in your  
310 sin—ye judged that pure Power, and until this day ye have lived with clouded thoughts in heresy. Go ye now quickly, and think upon the men most sage in wisdom and skilled in speech, who, versed in the  
315 knowledge of your law, hold it foremost in their hearts, and who may declare unto me truly and devise an answer for each token whereof I may ask them.'

320 Then, sorely grieved and saddened, and burdened with fear, the men wise in law went apart, and earnestly sought the deepest mystic words wherewith they might answer the queen whatsoever she asked  
325 of them, whether of good or of bad. And they found among their number a thousand of exceeding wisdom, who most fully knew the traditions of old among the Jews. In a great crowd they hastened  
330 to where, upon a royal throne in majesty, the kinswoman of the emperor waited, a stately queen of battle adorned with gold. And Elene spake before

the folk:—‘Hearken, ye wise of soul, unto a holy  
mystery, the word and the wisdom. Lo! ye had the  
teaching of prophets how the Prince of life and Lord 335  
of might should be born in the likeness of a child.  
Of him sang Moses, leader of the Israelites, and  
spake this word:—“Unto you is born a child of  
wondrous might in mystery, for his mother con- 340  
ceived him not through the love of man.” Of him  
king David, father of Solomon, ruler of men, a  
prophet with the wisdom of age, chanted a psalm  
and spake this word:—“In times afore I beheld the 345  
God of creation, the Lord of victories. He was  
before my sight upon my right hand, the King of  
might and Prince of majesty. Thence will I never  
turn my eyes more unto life.” Likewise again 350  
Isaiah the prophet, deeply moved by the Spirit of  
God, spake concerning you before the multitudes in  
these words: “I raised up sons and I begat children,  
and unto them I gave possessions, and holy balm  
for their souls; but they scorned me, loathed me 355  
with their hate, and they had no forethought, no  
skill of wisdom. Even the wretched oxen, which  
man doth each day drive and beat, know their well-  
wisher, and in their revenge for wrong hate not  
their friend who giveth them fodder. But never 360  
would the men of the Israelites take knowledge of  
me, though I wrought many wonders for them  
throughout my life in the world.” Lo! this have  
we learned in holy books, that God the Creator  
gave unto you spotless glory and wealth of power, 365  
and said unto Moses how ye should hearken unto  
the King of heaven, and follow His teaching. But  
ye soon became weary of this, and withstood that  
righteous one; ye scorned the pure Maker of all,

370 the Lord of lords, and pursued error against the  
law of God. Now go ye quickly and find once  
more those who know best by wisdom's craft the  
375 ancient scriptures, your righteous law, that with  
depth of soul they may give me answer.'

Then a throng of the proud leaders, saddened in  
heart, went forth as the queen had bidden them,  
and found five hundred wise men of their own race  
380 who held learning in their memory, most wisdom  
in their mind. And again within a little space the  
lords of the city were summoned unto the hall. And  
385 the queen, looking upon them all, spake unto them  
in these words:—'Oft have ye wrought foolish  
deeds, ye wretched in misfortune, and scorned the  
Scriptures, the lore of your fathers, but never worse  
than now when ye have refused the cure of your  
390 blindness, and withstood the truth and the right—  
that the Son of the Mighty One, the only-begotten  
Ruler and King of kings, was born in Bethlehem.  
Though ye knew the law, the words of the prophets,  
yet because of your sin ye have not been willing to  
395 confess the truth.'

And with one accord they answered:—'Lo! we  
have learned the Hebrew law that from the ark  
of God our fathers knew in days of yore; but we  
know not in sooth wherefore, O lady, thou hast  
400 become thus angry with us. We know not the sin  
that we have wrought in this province, the wrong  
we have ever done to thee.'

Then Elene spake before the people openly, before  
405 the multitudes this woman spake aloud:—'Go ye  
now quickly, and seek far and near those who have  
the power of wisdom and the most skill of thought  
among you, that they may show forth to me with-  
410 out reserve whatsoever I ask of them.'

And they went forth from the council as the mighty queen, strong in her cities, had bidden them, and earnestly pondered, sad of heart, and sought shrewdly what that sin might be that they had 415 wrought in the province against the emperor, wherewith the queen reproached them.

### 9. THE SPEECH OF JUDAS.

And there spake before the people one learned in ancient writings and wise of speech (his name was Judas):—‘I know well that she wishes to ask con- 420 cerning that victor-tree whereon suffered the Lord of hosts, God’s own Son, guiltless of all evil, Him whom, unspotted with any sin, our fathers in days 425 of yore hung upon the high cross through hate—fearful was that thought! Now is there great need that we steadfastly fortify our minds not to betray that murder, nor declare where the holy tree was hid after the stress of strife, lest thereby the wise 430 writings of old be cast aside, and the lore of our fathers forsaken. For if this shall be known, it will not be long that the race of the Israelites and the faith of the Jews shall hold sway over the world. 435 Thus once my father’s father, prophet with the wisdom of age and far-famed in victory—his name was Zaccheus—gave like counsel unto my father and spake this word, which in after times he himself told to his son, as he turned him from the world:—“If in 440 the days of thy life it happen that thou hear sage men ask of the holy tree and stir up strife concerning the rood of victory whereon the true King was crucified, Lord of heaven and Child of all 445 peace, then do thou, my dear son, ere death snatch

thee off, quickly declare that never shall the people  
of the Hebrews, taking wise counsel together, hold  
450 sway and rule over men, but the glory and kingdom  
shall endure of those who, filled with gladness from  
age to age, revere and love the crucified King.”’

455 ‘Then I boldly gave answer unto my father, the  
aged counselor:—“How came it to pass in the  
kingdom of the world that with wrathful intent  
our fathers laid hands on the Holy One to put him  
460 to death, if they had knowledge that he was Christ,  
the King upon the cross, true Son of the Creator,  
and Saviour of souls?”’

‘And my parent gave answer unto me, wisely my  
father spake:—“Recognize, O youth, the surpass-  
ing power of God, the name of the Saviour which  
465 may not be expressed by any man. No man on  
earth can search it out. Never would I visit the  
council which this people held, but I ever kept  
470 myself aloof from their sin, nor wrought shame  
unto my soul in any way. Many times I earnestly  
withstood the unrighteous act when the wise men  
sat in council, and sought in their heart how they  
475 might crucify the Son of the Creator, the Bulwark  
of men and Lord of all, of angels and of mortals,  
the most noble of heroes.”’

‘“But these foolish and wretched men could not  
bring death upon Him as they weened, nor beset Him  
about with agony, though He, the victorious Son of  
480 God, for a little while yielded up His ghost upon  
the cross. Then the King of the heavens, the Glory  
of all glory, was raised from off the rood, and abode  
three nights in the tomb, within the place of dark-  
485 ness; and upon the third day He arose living, Light  
of all light and Lord of angels, and revealed him-

self unto His followers, the true Prince of victory, resplendent in glory. Then after a little space, Stephen, thy brother, received the bath of baptism, 490 the faith of joy, and for the love of the Lord he was stoned. Yet he gave not evil for evil, but in patient suffering made intercession for his ancient foes, and prayed the King of glory that He would not lay to their charge this evil deed, that they 495 deprived of life a man innocent and free from guile through hate and the teachings of Saul.

“And this Saul in enmity was dooming many a follower of Christ to torture and death, yet the 500 Lord showed mercy unto him so that he became a solace for many men. And in after times the God of creation, Redeemer of men, changed his name, and he was called Saint Paul, and of the teachers of 505 the law no one of all those, or man or woman born into the world, was ever better than he beneath the span of the heavens, even though upon the hill he bade crush Stephen, thy brother, with stones. 510

“Now thou canst understand, my dear son, how merciful is the Lord of all, if we straightway purge ourselves of our evil deeds and cease again from the unrighteous act, though many times we trans- 515 gress against Him, and wound Him with our sins. Wherefore I, in sooth, and in after times my dear father, believed that the God of all glory, Giver of life, suffered bitter agony for the surpassing need 520 of mankind. And now I counsel thee in secret, my dear son, that thou never offer scorn, nor blasphemy, nor wrathful opposition to the Son of God. Then 525 shalt thou deserve that unto thee be granted eternal life in heaven, the best reward of victory.”’

‘Thus in days of yore, while I was still a youth,  
my father instructed me, and taught me with these  
530 true words, a man wise in sorrow—Simon was his  
name. And now that ye know my heart and mind,  
ye perceive clearly what ye had best declare if the  
535 queen ask us concerning that tree.’

And the wisest spake together before the assembly  
in these words:—‘Never heard we any other man  
540 save now thee declare thus among this people con-  
cerning such a hidden thing. Act as thou thinkest,  
O thou wise in the lore of old, if thou art ques-  
tioned among the multitude, for there is need of wis-  
dom, of artful words, and the learning of a seer, that  
545 shall give answer to this noble woman before such a  
throng met together.’

Then words increased: men thought, reflected,  
and pondered on either side, some this way and  
some that. And there came a band of thanes to  
550 the assembly; and heralds, messengers of Cæsar,  
trumpeted:—‘O ye counselors, the queen doth sum-  
mon you unto the royal hall, that ye may show  
forth rightly the judgments of your synod. Ye  
have need of prudence in the council, of wisdom in  
555 mind.’ And they, the leaders of the people, grieved  
in soul, were ready as they were summoned by the  
bitter edict, and went unto the palace to show forth  
the power of craft.

Then the queen spake unto the Hebrews and asked  
560 them, their hearts sorely burdened, how once the  
prophets, holy men, sang in the world concerning  
the Son of God; and where the Lord suffered, true  
Son of the Creator, for the love of souls. But they  
565 were obdurate and mute as stones, nor would they  
show forth the true secret, nor in the hardness of



their hearts would they give any answer to what she sought of them, but, set in purpose, they withstood each word that she asked, and said that never 570 in their lives had they heard, before nor since, one whit of any such thing.

Then Elene spake and answered them in anger :—  
 'I shall say unto you truly, and never in your life will this be false, that if ye who stand before me 575 persist long in this falsehood with lying craft, ye shall be burned upon the hill in the hottest fury of fire, and leaping flames shall consume your flesh, so that for you this lie shall be changed into utter de- 580 struction. Nor can ye prove those words which now in your guile ye cover up under the cloak of evil. Ye cannot hide the deed, nor conceal its mystic power.'

#### 10. ELENE AND JUDAS.

Then were they in the fear of death, of the funeral-pyre, and the end of life; and there they 585 thrust forth one of exceeding wisdom in the lore of old, whose name was Judas, sprung from noble lineage; and they gave him up unto the queen, and called him a man of wondrous learning: 'He can show forth to thee the truth, unlock the secret of the fates, expound the just law from the begin- 590 ning even to the end, according as thou dost ask him. He is of noble race in the world, wise in speech, the son of a prophet, outspoken in council. And it is his nature to have sage answers and wisdom of soul. He shall show forth to thee before 595 the multitude with his great power the gift of wisdom, even as thy heart desireth.'

Then she let each man seek his own home in peace,  
600 and took Judas alone as hostage. And she earnestly bade him tell the truth concerning the cross, which had been long buried in a secret place. Then Elene, the glorious queen, drew him aside by himself,  
605 and thus spake to the lonely man:—‘Two ways are ready for thee, either life or death, whichever thou shalt please to choose. Declare quickly now which one thou wilt accept.’

And Judas made answer unto her—nor could he rid himself of sorrow and turn away the wrath of  
610 his ruler, but he was in the power of the queen—: ‘How shall it be with him who treadeth the moor in a desert, weary, without food, and tortured with hunger, if before his eyes a loaf and a stone together seem hard and soft, and he knoweth them  
615 not apart, but taketh the stone to ward off his hunger, and marketh not the loaf, turneth to want and forsaketh the food, refuseth the better when he hath the choice of both?’

Then openly before the people the blessed Elene  
620 gave him answer:—‘If thou wouldst have thy life in the world and a home with the angels in the kingdom of heaven, the reward of victory in the sky, tell me straightway where the holy rood of  
625 the King of glory lieth under the earth, which ye have hid now for a while from men because of the unrighteous murder.’

Judas answered, and his heart was heavy within him; there was grief in his soul, and woe either  
630 way, whether thus he forsook the joy of the heavenly realm and this present kingdom beneath the skies, or disclosed the rood:—‘How can I reveal that which came to pass so long ago in the

course of years? Two hundred or more in number are now vanished away—I know not the sum of 635 them, and I cannot declare the event. Many of wisdom, of virtue, and of learning, who were before our time, are told among the dead. In days long after was I born, and in my childhood, and in my youth. I may not discover in my heart that which 640 I know not, and which came to pass so long ago.'

Then Elene bespake him in answer:—'Whence cometh it that ye bear in mind so many things, every wondrous deed, such as those which the Tro- 645 jans wrought in battle? That far-famed war of old was further in the course of years than this holy event, and yet ye know that fully, how to declare at once the number of all that were slain 650 there, and of the spearmen who fell in death beneath their shields. Ye set forth in writing the tombs beneath the rocky cliffs, and likewise the places and the tale of years.'

Then Judas answered—he suffered bitter grief: 655 —'We are mindful of that war from very need, my dear lady, and we set forth in writing the fierce strife and the deeds of the nations, but never have we heard this declared unto men from the mouth 660 of any save here and now.'

And the noble queen gave him answer:—'Too mightily dost thou withstand the truth and the right concerning the tree of life, insomuch as thou spak- 665 est verily of the rood of victory before thine own people but a little time ago, and now dost turn to falsehood.'

Judas again spake unto her, and said that he uttered those words in sorrow and exceeding doubt, that he had weened bitter hardship for himself.

Quickly the kinswoman of Cæsar answered him:  
670—'Lo! we have heard it declared unto men from  
the holy book that the noble Child of the King, the  
Son of God, was crucified on Calvary. Thou shalt  
reveal thy knowledge perfectly concerning the field  
675 where this place Calvary is, according to the teach-  
ing of the Scriptures, ere death and utter destruction  
snatch thee away for thy sins, that I may thereafter  
cleanse the cross to be a solace for men, according  
to the will of Christ. Thus shall the Holy God,  
680 the Lord Almighty, Glory-giver of hosts and Helper  
of souls, fulfill for me my desire and my inmost  
longing.'

But with stubborn heart Judas answered her:—  
'I know not the place, nor aught of the field, nor  
know I the event.'

685 Then Elene spake with wrath in her heart:—'I  
swear by the Son of the Creator, by the crucified  
God, that thou shalt be starved to death before the  
people of thine own race, save thou forsake this  
690 falsehood and fully declare unto me the truth.'

Then she bade men take him alive, and throw  
him, guilty as he was, into a dried-up well—nor did  
her subjects hesitate. And there, joyless and fam-  
ished, weighed down with chains, was he to abide  
in his grief for the space of seven nights. And  
695 upon the seventh day, weakened by sorrow, weary,  
and without food—his strength was broken—he  
began to call aloud:—'I beseech you by the God  
700 of the heavens that ye release me from this misery,  
for I am brought low by the pangs of starvation.  
Joyfully will I show forth the holy tree—no longer  
can I hide it now by reason of my hunger. This  
durance is too fearful, this need too great, and this

torture too bitter day by day. No longer can I 705  
endure to suffer, and conceal my knowledge concerning  
the tree of life, though before I was filled  
with folly, and confess the truth too late.'

## II. THE FINDING OF THE CROSSES.

When she who there held sway over the heroes  
understood the changed bearing of the man, she 710  
straightway bade release him from his prison,  
his dungeon, his narrow cell. Then quickly they  
did so, and took him out of the pit with care, as  
the queen had bidden them. And they resolutely 715  
took their way to that place upon the hill where  
the Lord was crucified on the cross, the Son of  
God and Prince of the heavenly realm. Weakened  
by hunger, he knew not yet clearly where through 720  
the wiles of the devil the holy rood lay hid beneath  
the earth, nor where it rested in its tomb, safe in a  
secret place, long hidden from men.

After a little while he lifted up his voice with  
unwonted power and spake in Hebrew:—'O Lord 725  
Jesus, thou who dost possess the power of judgment,  
thou who didst form the heaven and the earth and  
the sea, the broad expanse of waters, and all created  
things, by the might of thy glory; thou who didst  
measure out with thine own hands all the sphere of 730  
this earth and of the firmament above; thou who  
dost sit in person, the King of victories, over the  
most glorious angel-kind; thou who in a mantle  
of light dost fare through space in surpassing  
majesty, the nature of man cannot rise in the flesh 735  
from the earth-tainted ways unto the bright throng  
of the pure, the heralds of glory. Thou didst form

that host, holy and heavenly, and didst ordain it  
740 unto thy service. Six of their number are called  
by name in joy without end, and they are clothed  
about with six wings; they are adorned, and gleam  
brightly. And there are four of their number  
745 ever in flight that perform the service of glory  
before the sight of the eternal Judge, and they con-  
tinually sing in holiness with clear voices the laud  
of the King of heaven, fairest of songs, and they  
750 chant these words in pure tones—their name is  
cherubim:—"Holy is the holy God of the arch-  
angels, the Lord of hosts. Heaven and earth are  
full of His majesty, and all His exceeding might is  
marked with His glory." And there are two among  
755 their number in the heavens, the victorious race,  
whereon man bestoweth the name of seraphim.  
With flaming sword they are to keep sacred the field  
of Paradise and the tree of life. And fast in  
their grasp the drawn sword, sharp of edge, quivers,  
760 trembles, and changes its hue. For thou dost rule,  
O Lord God, eternally, and thou didst hurl thy sin-  
stained foes, the workers of iniquity, from the  
heavens, and the unhappy host fell to the dark  
765 abodes, into the pains of hell. There now they suf-  
fer the agony of death in a sea of fire, encompassed  
about with darkness, in the embrace of the dragon.  
He withstood thy kingly rule, and therefore in  
misery, abhorred, the vilest of the vile, shall he  
770 suffer and endure the servile yoke. He cannot there  
neglect thy commandment; he is fettered in torture,  
bound in agony, the author of all sin. If it be thy  
will, O King of angels, that He who was on the  
775 cross, and was born of Mary into the world in the  
form of a child, the Lord of the heavenly host, shall

rule—and were He not thy Son, free from guile,  
never could He have wrought such a multitude  
of true miracles day after day in the world; 780  
nor wouldst thou, O Lord of the peoples, so glori-  
ously have raised Him from the dead before the  
nations, were He not thy Son in glory by that holy  
maid—then do thou, O Father of angels, now show  
forth thy sign. Even as thou didst hearken unto 785  
the words of that holy seer, Moses, in prayer, when  
thou, O God of power, didst reveal unto the noble  
man in due time the bones of Joseph beneath the  
mountain-side, so would I, O God of hosts, if it be  
thy will, beseech thee in the name of that fair being 790  
that thou, Creator of souls, wilt disclose unto me  
this treasure-house that long has been hidden from  
men. Do thou now, O Prince of life, let rise up  
beneath the span of the heavens from this smil- 795  
ing field a misty smoke. Then shall I trust in thee  
better, and the more firmly establish my soul in  
undoubting joy upon the crucified Christ, that He  
is truly the Saviour of souls, eternal, omnipotent,  
and King of the Israelites, and that He shall rule 800  
for ever in glory without end the everlasting dwell-  
ings in the heavens.'

Then from that place a mist rose up beneath the  
skies, like unto smoke. Thereupon was the soul  
of the man exalted, and he clapped his hands unto 805  
the heavens, wise and blessed. And Judas spake,  
sage in thought:—'Now have I truly perceived in  
the hardness of my heart that thou art the Saviour  
of the world. Thanksgiving without end be thine, 810  
O God of might, who sittest in majesty, that unto  
me in my misery and my sin thou dost uncover the  
secrets of the fates by thy glory. Now I would

pray thee, O Son of God, Giver of gifts to men,  
815 inasmuch as I know thou art revealed and born the  
Glory of all kings, that thou never more be mindful  
of my guilt, O my Creator, which I have wrought  
not a few times against thee. Let me, O God of  
820 power, dwell with holy joy among the number of  
the kingdom in that fair city where my brother is  
exalted in glory, for he, Stephen, held covenant with  
thee, even though he was stoned. He hath the  
825 reward of the fight, joy unceasing, and the wonders  
that he wrought are set forth in books.'

Then, glad and zealous, he digged in the earth  
under the sod for the tree of glory until he uncovered  
and came upon three crosses together in a  
830 mournful home, hid twenty feet below, concealed  
in their dark grave beneath the steep cliff, and covered  
835 over with sand, even as in days of yore the  
host of the sinful, the race of the Jews, had clothed  
them over with earth. They stirred up hatred  
against the Son of God, as they would not have  
done had they not hearkened to the teachings of  
the prince of evil.

840 And his soul was gladdened with great joy, and  
his heart strengthened by that holy tree, and his  
spirit exalted within him as he beheld the holy sign  
in the earth. With his hands he seized upon the  
wondrous tree of glory, and in the midst of the  
845 people raised it aloft from its earthy grave. Then  
strangers and heroes entered into the town.



## 12. THE MIRACLE OF THE TRUE CROSS.

Thereupon the glad and zealous man set forth the three trees of victory before Elene in open view. 850 The queen rejoiced in her heart at the deed, and asked on which of those trees the Son of the King, Giver of joy to men, was crucified: 'Lo! we heard it declared from the holy book that two suffered with Him, and He Himself was the third on the 855 cross. All the heavens grew dark in that woful hour. Say, if thou knowest, on which of these trees the Lord of angels and Prince of glory suffered.'

But Judas could not declare unto her fully con- 860 cerning that tree of victory, on which the Saviour, the conquering Son of God, was hung, for he wist it not assuredly. Then he bade set the crosses with tumult in the midst of the fair city, there to abide 865 until the King Almighty should show forth a miracle before the people through that tree of glory. With souls uplifted in their victory, they sat themselves down about the rood, and with earnest thought raised their voices in song until the ninth hour, when they had new joy, gloriously gained. 870 For many came there, no small multitude, and among the press of men close by on a bier they brought one who was dead, a young man, lifeless; and it was the ninth hour.

And there was the heart of Judas gladdened with 875 great joy. He bade them set down upon the earth him whose soul had fled, the body forsaken of life, the dead man, and he himself, wise and earnest revealer of truth, raised up in his arms two of those 880 crosses over the lifeless frame. But the body, fast

on its couch, was dead as before. The limbs were cold, enwrapped with their dire fate. Then the  
885 third, the holy one, was raised aloft. The body waited until the rood, the cross of the King of heaven, the true sign of victory, was laid upon the man; then he straightway rose up, restored in spirit,  
890 both body and soul together. And there was great laud raised among the people; they revered the Father, and honored the true Son of the King in their speech. To Him be glory and thanksgiving without end from all creatures.

### 13. JUDAS AND THE DEVIL.

895 Then, as ever should be, was the miracle which the Lord of hosts, Giver of life, had wrought for the salvation of mankind, impressed upon the minds of the people. But there the fiend, the devil from  
900 hell, dire monster mindful of evil, sinning with his lies, rose up into the air, flying, and spake thus:—  
'Lo! what man is this who doth again in the ancient enmity destroy my following, swell the  
905 olden hatred, and waste my possessions? Continual strife is this. No longer may the souls of them that work evil dwell among my possessions, since now a stranger hath come, whom I counted fast  
910 in his sins, and hath robbed me of my every right and of all my wealth. This is not a just deed. The Saviour, who was raised up in Nazareth, hath done me many an evil, acts of deep hatred. As he  
915 grew up from childhood, he ever turned to himself my possessions, nor now can any justice succeed [against him]. His kingdom is broad over the world, while my teaching is weakened beneath the

heavens. I dare not despise this cross with scoffing laugh. Lo! the Saviour hath again shut me into 920 my narrow home, smitten with woe. Once I was filled with joy by a Judas: but now, again by a Judas, am I humbled, bereft of possessions, abhorred, and friendless. But I know how to discover 925 again by my sin a way of return hereafter from the home of the damned. I shall incite against thee another king who shall persecute thee, and shall forsake thy teaching and follow my ways of 930 evil; then will he cast thee into the darkest and worst of terrors, that thou, racked with pain, mayst vehemently renounce the crucified King, whom thou didst formerly obey.'

Then the wise Judas, daring hero in strife, 935 answered him (the Holy Spirit was granted unto him with strength, a love hot as fire, a knowledge welling up through the learning of a warrior); and he spake this word, filled with wisdom:—'Thou needst not so mightily, ever mindful of evil, renew 940 sorrow and enkindle strife, O sinful prince of murder, inasmuch as the mighty King, who hath awakened with His word many of the dead, doth thrust thee into the nether depths, thou worker of iniquity, 945 into the abyss of torture, bereft of joy. Know thou full clearly that thou in folly didst forsake the brightest of lights and the love of the Lord and that glorious faith, and that thou hast since dwelt in a 950 bath of fire, burdened with tortures and seared with flame, and that there, with hatred in thy soul, thou shalt ever suffer woe and misery without end.'

Elene heard how the foe and the friend struggled together, the glorious and the foul on opposite sides, 955 the sinful and the blessed. And she was the gladder

in heart as she heard that the hellish enemy, the Prince of evil, was vanquished; she marveled at the wisdom of the man, how in so little time  
960 he was so filled with faith, and how he who had ever been so ignorant was imbued with knowledge. And she thanked God, the King of glory, that through the Son of God the joy of both these things  
965 was come unto her—on the one hand at the sight of the tree of victory, and on the other at this faith which she so clearly understood as a glorious gift in the breast of this man.

#### 14. THE EMBASSY TO CONSTANTINE.

Then was the fair news of the morning manifest among the nation, spread far throughout the people,  
970 to the vexation of many who would keep secret the law of the Lord. It was heralded through the cities, as far as the sea embosoms the land, through every town, that the rood of Christ, buried of yore in the earth, had been found, best emblem of victory of  
975 them that were raised aloft before or since, holy beneath the heavens. Unto the Jews, men of misfortune, it was a most bitter grief and most hated of fates that they could change neither it nor the  
980 joy of the Christians in the world. Then the queen bade messengers from her noble company make them ready with haste, for they were to seek the lord of the Romans over the deep sea, and declare unto that warrior in person the best of glad tidings—  
985 how the tree of victory, that had been hidden a long time before to grieve the holy ones, the Christian people, had been discovered and found in the earth through the grace of the Creator.

Then was the soul of the king rejoiced at that 990  
 fair news, and his heart filled with gladness. And  
 in the city there was no want of richly-clad ques-  
 tioners concerning what was come from afar. The  
 greatest comfort in the world, a joyful soul, was 995  
 come unto him at those glad tidings which the mes-  
 sengers, leaders of the army, brought to him over  
 the eastern ways, how the warriors with the glorious  
 queen had made a prosperous voyage over the sea  
 into the land of the Greeks. The emperor bade  
 them prepare themselves again for the journey with 1000  
 the greatest haste. The warriors made no delay  
 when once they heard the answer, the message of  
 the prince. He bade them, heroes hardy of soul,  
 give greeting to Elene, renowned in war, if they  
 should survive the sea and make a prosperous 1005  
 voyage unto the holy city. And Constantine fur-  
 thermore bade the messengers charge her to build  
 a church there on the mountain-slope for the weal  
 of them both, a temple of the Lord on Calvary for 1010  
 the joy of Christ and the solace of men, there  
 where the holy rood was found, fairest of all trees  
 the dwellers on earth have ever known. 1015

#### 15. THE BUILDING OF THE TEMPLE.

And thus she did when her friends brought many  
 a kind greeting over the fastness of waters from the  
 west. Then the queen bade seek far and near those 1020  
 skilled in the arts, the best of those who could work  
 most wondrously in the laying of stone upon stone,  
 that they might raise a temple of God upon that  
 place. As the Lord of spirits counseled her from  
 the heavens, she bade deck out the rood with gold

1025 and with gems, adorn it most artfully with precious  
stones; then to seal it with locks in a casket of sil-  
ver. There hath the rood of life, best tree of  
victory, dwelt since then, indestructible in its noble-  
1030 ness. There shall it be ever ready, a solace for  
the ill of any disease, affliction, or sorrow. Then  
straightway shall men find aid and divine grace  
through that holy form.

#### 16. THE CONVERSION OF JUDAS.

Then after a little space Judas received the bath  
1035 of baptism, and, cleansed [of his sins], was true to  
Christ, dear to the Lord of life. His faith was  
steadfast in his heart when the Spirit of comfort  
had taken up his dwelling in the breast of the man,  
and had urged him unto repentance. He chose the  
1040 better course, the gladness of glory, and forsook the  
worse, the way of the idolater, and cast aside his  
heresy, the law of unrighteousness. God, the eter-  
nal King, Creator, and Wielder of power, was  
gracious unto him.

Then he was baptized who many times had  
1045 scorned the light; . . .<sup>1</sup> his heart was inspired  
unto the better life; he was turned unto glory.  
Verily fate decreed that he should become thus filled  
with faith, thus dear unto God and beloved of Christ  
1050 in the kingdom of the world. This was made mani-  
fest when Elene bade bring unto the holy city  
Eusebius, the bishop of Rome, exceeding wise amid  
the councils of men, to aid in her deliberation, and  
1055 to ordain Judas into the priesthood at Jerusalem  
as bishop for the people in the cities, prudently

<sup>1</sup> A manuscript lacuna.

chosen through the grace of the Spirit for the temple of God. And in later times upon a new occasion she wisely named him Cyriacus. Henceforth 1060 the name of the man was changed for the better throughout the cities—'The law of the Lord'.

#### 17. THE FINDING OF THE NAILS.

Then again was the mind of Elene concerned about that fair mystery with regard to the nails 1065 which pierced the feet and hands of the Saviour, wherewith the King of the heavens, the mighty Prince, was bound upon the cross. The queen of the Christians began to ask concerning them. She bade Cyriacus that he, through the might of the 1070 Holy Spirit, fulfil her desire still further regarding the wondrous mystery, and that he unlock the secret by his holy grace. And she spake this word unto the bishop—boldly she addressed him:—'O bulwark of heroes, thou didst rightly show forth unto me 1075 that noble tree, the cross of the heavenly King, whereon by heathen hands was crucified God's own Son, the Helper of souls, the Saviour of men. Now further the longing for knowledge doth make me mindful of the nails. I would thou shouldst find 1080 those that are hidden, buried deep in the earth and shrouded in darkness. Ever doth my heart mourn, sorrow in sadness, and rest not, until the Father Almighty, the Lord of hosts and Saviour of men, the Holy One from on high, shall fulfill unto me my 1085 desire through the finding of these nails. Now with all reverence do thou forthwith, O best of mediators, send up thy petition unto that glorious Being, unto the King of majesty. Do thou pray 1090

the Glory of men that He, Almighty King, show forth unto thee the treasure beneath the earth that still lieth hidden, secret and concealed from men.'

Then the holy man, inspired in heart, the bishop  
1095 of the people, made steadfast his soul, and joyfully went forth with a throng of men singing praises unto God. Zealously Cyriacus bowed his head upon Calvary, nor made he any secret of his thoughts, but  
1100 through the might of the Holy Spirit he called upon God with all reverence, and prayed the Lord of angels to reveal the unknown mystery in his new trouble, where in that field he might earnestly seek out the nails.

1105 Then the Father, the Spirit of comfort, there as they were watching, caused a sign in the form of fire to rise up where the precious nails were cunningly hid in the earth by the devices of men.  
1110 Forthwith there came a leaping flame brighter than the sun. The people beheld a miracle shown forth unto their queen, where, like unto the stars of heaven or gems set in gold, out of the darkness glittered  
1115 the nails brightly, gleaming from their burial-place beneath the surface of the earth. The people rejoiced, the throng were glad of heart; and they said with one accord that the miracle was of God, although hitherto they had been long in heresy and turned from Christ, through the death-wielding  
1120 power of the devil. Thus they spake:—'Now do we ourselves behold the sign of victory, the true miracle of God, whom we formerly withstood with falsehood. Now is the course of the mystery come into light and revealed. Wherefore may the God of  
1125 the heavenly kingdom have glory in the highest.'



Then was the bishop of the people rejoiced anew, he who had turned with repentance through the Son of God. Awe-struck he took the nails, and bore them unto the revered queen. Cyriacus had 1130 fulfilled all the woman's wish, even as his noble mistress bade him. Then was there the sound of lamentation, and hot tears welling over their faces —yet not at all for sorrow; her tears fell over the nails. Wondrously was the desire of the queen fulfilled. 1135 With joyous faith she laid them upon her knees, and, rejoicing in her happiness, revered the gift that was brought unto her as a solace for her sadness. She gave thanks unto God, the Lord of victories, that now she knew the truth which had oft 1140 been foretold long before from the beginning of the world as a comfort for the nations. She was filled with the grace of wisdom, and the Holy Spirit of 1145 heaven held the dwelling of her body, and guarded her both heart and soul. Thus the almighty, victorious Son of God had care for her thereafter.

#### 18. ELENE'S DISPOSAL OF THE NAILS.

Then she began zealously through the mysteries of the Holy Spirit to search out the truth and the way to glory. Verily the Lord of hosts, King 1150 Almighty, gave aid that the queen might win her wish in the world. From the beginning all the prophecy was chanted in times before by the seers of old, and thus it happened in every respect. 1155 Through the grace of the Holy Spirit the queen zealously began to search out with great care wherefor she might best and most fitly for the solace of men use the nails, and what was the will of the 1160

Lord. Then bade she bring at once unto a secret council an exceeding wise man, who, learned in mind, by his wise power knew fully the rede of  
1165 sages; and she began to inquire of him what he deemed best to be done about this. And obediently she chose his advice.

Earnestly he answered her:—"It is fitting that thou hold in thy heart the word of the Lord,  
1170 His holy mystery, O best of queens, and zealously fulfil the bidding of the king, now that God, Redeemer of men, hath given unto thee good speed for thy soul, and the skill of wisdom. Do thou  
1175 bid that these nails be set upon the bridle, as a bit for the horse of the most noble among castle-ruling kings. It shall become famed to many throughout the world when he shall overcome each of his enemies thereby in the contest, as with brave hearts  
1180 and brandished swords they seek the battle on either side, and strive for the mastery there, foe against foe. He shall have good speed in war, victory in battle, and peace everywhere, the calm following the  
1185 strife, who holds the bridle before him upon a white steed when his trusty heroes, far-famed in the fight, bear shield and spear into the press of weapons. For any man shall this be a guard invincible against stress in war. Concerning it sang the  
1190 prophet, wise in thought, his mind saw deeply the understanding of wisdom. These words he spake:—"It shall be known that the horse of a king is to be in the midst of brave heroes, decked with  
1195 bit and bridle-rings. It shall be called a holy sign of God, and he shall be hardy and honored in war who guides the horse."'

## 19. CONCLUSION.

Then straightway in the presence of the nobles Elene accomplished all. She bade deck the bridle of the prince, gift-giver of men, and unto her own son she sent the glorious present over the stream<sup>1200</sup> of the ocean as an offering. Then she bade assemble together in the town, in that holy city, those whom she knew as the best among the Jews, that race of heroes. And the queen began to teach the throng of her dear subjects that they should steadfastly hold to the love of the Lord, and maintain peace one with another, and that they should hearken<sup>1205</sup> unto the lore of the teacher, and the customs of the Christians, which Cyriacus, wise in the knowledge of books, should declare unto them. The bishopric was well established. Often there came to him from afar the lame, the halt, the weak, the maimed, the bleeding, the leprous, the blind, the poor, the sad in heart, and ever found they health and relief there at the hands of their bishop during<sup>1210</sup> all of their life. And again Elene gave unto him gifts of great worth when she was ready for the journey back to her own land, and when she bade<sup>1215</sup> all those who glorified God in that kingdom, both men and women, to honor in their thought with heart and strength that great day on which the holy rood was found, most wondrous tree of them that<sup>1220</sup> have grown up from the earth, laden with leaves. And, save for six nights ere the coming of summer on the kalends of May, the spring was gone. May hell's portal be closed and heaven's opened, may the<sup>1225</sup> eternal kingdom of the angels be revealed with joy unceasing, and may their part be assigned with<sup>1230</sup>

Mary, to each man who keepeth in memory the  
 1235 most sacred festival of the cross beneath the heavens,  
 which the almighty King over all protected with  
 his arm! Finit.

## 20. EPILOGUE.

Old and ready for death by reason of this fail-  
 ing house, I thus have woven a web of words and  
 wondrously have gathered it up; time and again  
 have I pondered and sifted my thought in the prison  
 1240 of the night. I knew not fully the truth concern-  
 ing the cross<sup>1</sup> until wisdom revealed a broader  
 knowledge through its marvelous power o'er the  
 thought of my heart. I was stained with deeds of  
 1245 evil, fettered in sins, torn by doubts, girt round with  
 bitter needs, until the King of might wondrously  
 granted learning unto me as a comfort for my old  
 age; until he gave unto me his spotless grace, and  
 imbued my heart with it, revealed it as glorious, in  
 1250 time broadened it, set free my body, unlocked my  
 heart, and loosed the power of song, which joyfully  
 and gladly I have used in the world. Not one time  
 alone, but often had I thought upon the tree of  
 glory, before I had the miracle revealed regarding  
 1255 the glorious tree, as in the course of events I found  
 related in books and in writings concerning the sign  
 of victory. Ever until that time was the man buf-  
 feted in the surge of sorrow, was he a weakly flar-  
 ing torch (C)<sup>2</sup>, although he had received treasures  
 1260 and appled gold in the mead-hall; wroth in heart

<sup>1</sup> Supplying *rōde*.

<sup>2</sup> These letters are the runes which spell out Cynewulf's name.

(Y), he mourned; a companion to need (N), he suffered crushing grief and anxious care, although before him his horse (E) measured the miles and proudly ran, decked with gold. Hope (W) is waned, and joy through the course of years; youth 1265 is fled, and the pride of old. Once (U) was the splendor of youth(?); now after that allotted time are the days departed, are the pleasures of life dwindled away, as water (L) glideth, or the rushing floods. Wealth (F) is but a loan to each be- 1270 neath the heavens; the beauties of the field vanish away beneath the clouds, most like unto the wind when it riseth loud before men, roameth amid the clouds, courseth along in wrath, and then on a sud- 1275 den becometh still, close shut in its narrow prison, crushed by force.

Thus shall all this world pass away, and in like manner devouring flame shall seize upon whoever was born into it, at that time when the Lord himself 'with a host of angels shall come 1280 unto judgment. There shall each man hear the doom on all his deeds from the mouth of the judge, and likewise shall pay the penalty for all the foolish words ever spoken by him, and all his over- 1285 bold thoughts. Then shall the people divide into three parts for the embrace of the flame, every man who hath ever lived throughout the broad earth. Those who have clung fast to the truth shall be highest in the flame, the throng of the blessed, the 1290 host of them that yearn for glory, the multitude of the righteous, and thus may they endure and suffer more lightly without distress. He tempers for them all the glare of the flame as shall be most easy for them and most mild. The sinful men, those 1295

stained with evil, heroes sad of heart, shall be in the middle place, shrouded with smoke amid the hot surge of fire. The third part, accursed sinful foes, false haters of men, the host of the wicked, shall be  
1300 in the depth of the surge, bound fast in flame by reason of their former deeds, in the gripe of the glowing coals. Nor shall they come thereafter from the place of punishment to the memory of God, King of glory, but they shall be cast forth, His  
1305 wrath-stirring foes, from that fierce flame into the depths of hell. Unlike this shall it be with the other two parts: they may look upon the Prince of angels, the God of victories. They shall be refined  
1310 and freed from their sins, like pure gold that is all cleansed from every alloy, refined and melted in the surge of the furnace's fire. Thus shall each of those men be separated and purified from all their guilt, their deep transgressions, by the fire of the judg-  
1315 ment. And thereafter they may enjoy peace and eternal well-being. The Lord of angels shall be merciful and gracious unto them, inasmuch as they abhorred each sin, each work of guile, and called upon the Son of the Creator in their prayers. Wherefore now their forms shall shine like unto the  
1320 angels, and they shall enjoy the heritage of the King of glory for ever and ever. Amen.



# YALE STUDIES IN ENGLISH.

ALBERT S. COOK, EDITOR.

- I. The Foreign Sources of Modern English Versification. CHARLTON M. LEWIS, Ph.D. \$0.50.
- II. Ælfric: A New Study of his Life and Writings. CAROLINE LOUISA WHITE, Ph.D. \$1.50.
- III. The Life of St. Cecilia, from MS. Ashmole 43 and M.S. Cotton Tiberius E. VII, with Introduction, Variants, and Glossary. BERTHA ELLEN LOVEWELL, Ph.D. \$1.00.
- IV. Dryden's Dramatic Theory and Practice. MARGARET SHERWOOD, Ph.D. \$0.50.
- V. Studies in Jonson's Comedy. ELISABETH WOODBRIDGE, Ph.D. \$1.50.
- VI. A Glossary of the West Saxon Gospels, Latin-West Saxon and West Saxon-Latin. MATTIE ANSTICE HARRIS, Ph.D. \$1.50.
- VII. Andreas: The Legend of St. Andrew, translated from the Old English, with an Introduction. ROBERT KILBURN ROOT. \$0.50.
- VIII. The Classical Mythology of Milton's English Poems. CHARLES GROSVENOR OSGOOD, Ph.D. \$1.00.
- IX. A Guide to the Middle English Metrical Romances dealing with English and Germanic Legends, and with the Cycles of Charlemagne and of Arthur. ANNA HUNT BILLINGS, Ph.D. \$1.50.
- X. The Earliest Lives of Dante, translated from the Italian of Giovanni Boccaccio and Lionardo Bruni Aretino. JAMES ROBINSON SMITH. \$0.75.
- XI. A Study in Epic Development. IRENE T. MYERS, Ph.D. \$1.00.
- XII. The Short Story. HENRY SEIDEL CANBY. \$0.30.
- XIII. King Alfred's Old English Version of St. Augustine's Soliloquies, edited with Introduction, Notes, and Glossary. HENRY LEE HARGROVE, Ph.D. \$1.00.
- XIV. The Phonology of the Northumbrian Gloss of St. Matthew. EMILY HOWARD FOLEY, Ph.D. \$0.75.
- XV. Essays on the Study and Use of Poetry by Plutarch and Basil the Great, translated from the Greek, with an Introduction. FREDERICK M. PADEFORD, Ph.D. \$0.75.
- XVI. The Translations of Beowulf: A Critical Bibliography. CHAUNCEY B. TINKER, Ph.D. \$0.75.
- XVII. The Alchemist, by Ben Jonson: edited with Introduction, Notes, and Glossary. CHARLES M. HATHAWAY, JR., Ph.D. \$2.50. Bound in cloth, \$3.00.
- XVIII. The Expression of Purpose in Old English Prose. HUBERT GIBSON SHEARIN, Ph.D. \$1.00.
- XIX. Classical Mythology in Shakespeare. ROBERT KILBURN ROOT, Ph.D. \$1.00.
- XX. The Controversy between the Puritans and the Stage. ELBERT N. S. THOMPSON, Ph.D. \$2.00.
- XXI. The Elene of Cynewulf: An Old English Poem, translated into English Prose. LUCIUS HUDSON HOLT. \$0.30.





8 17 1916



LIBRARY OF CONGRESS



0 007 276 720 2

